

Cardinal Tisserant Blesses Tekakwitha School



Above: His Eminence Cardinal Tisserant assists at the Solemn Mass at Caughnawaga Church on September 10. Father Jacobs preaches.



Left: Cardinal Tisserant visits with the Caughnawaga Iroquois; he was given a chief's feather head-dress. His Indian name: "Cherished by the Orient". (Photo courtesy Fr. Bechard, S.J.)

First Boarding School For Eskimos

WINNIPEG — A boarding school for Eskimo children will be built this Fall at Chesterfield Inlet, Hudson's Bay, through the co-operative effort of the Canadian government and Catholic mission authorities.

Rev. J. O. Plourde, superintendent of the Oblate Indian Affairs Commission, Ottawa, told The Ensign here that the project was the first of its kind to be undertaken. Schooling of Eskimo children in the past has been limited to occasional lessons at a mission post or a short summer term at a day school.

The new boarding school will provide accommodation for 75 pupils, 50 of whom will be drawn from the posts at Igloolik, Baker Lake, Southampton, Island, Eskimo Cape and other districts. About 25 will come from Chesterfield. The Grey Nuns of Montreal will be in charge.



SHOWN ABOVE is a replica of the statue of Joan of Arc which was donated to the University of Montreal by Maxime del Sarte, sculptor of the 10 foot high, 6-ton statue. The original stands in the square in Rouen, France.

CAUGHNAWAGA, P.Q., Sept. 10, 1950—The new twelve-room Indian day-school erected recently for the Catholic Iroquois of Caughnawaga was solemnly blessed today by His Eminence Cardinal Tisserant. The new Tekakwitha school is by far the finest and largest day-school for Indians in Canada.

Accompanied by Bishop Choumont, Auxiliary of Montreal, Very Reverend L. Pouliot, Provincial of Jesuit Fathers and Fr. R. Lalonde, parish priest, His Eminence Cardinal Tisserant assisted at a solemn high mass in the parish church. Father Michael Karhaienton Jacobs sang the high mass assisted by the Fathers M. Beaudoin and Camille Drolet. The famed Iroquois choir sang at the divine service.

Numerous delegations from the Saint-Regis Iroquois reserve were in attendance. Mr. P. Phelan, representing the Indian Affairs branch, Mr. Longtin, delegated by the Quebec school-commission, Mr. Labarre, general director of the Normal Schools of the Province of Quebec and Mr. Westcott, school inspector, were also present at the Mass.

Father Pouliot, in his address to the Cardinal, gave a historical sketch of the Caughnawaga mission stating that "the French Jesuits of the 17th century gave all their resources and zeal to teach the truths of the Catholic faith to the Iroquois. The results obtained surpassed the most optimistic hopes, since less than fifty years after the foundation of the mission, the Indian virgin Kateri Tewkakwitha passed away, and her cause of beatification is now introduced in Rome; we hope to honor on the altars the first saint ever born in north America."

SEVEN-ISLANDS HAS FIRST BOARDING-SCHOOL IN QUEBEC

The Moisie Indian are moving to a new reserve which has been set apart for them half-way between Seven-Islands and Moisie. Thirty new homes have been erected this fall and most of them are already occupied. There are 900 Indians at Moisie; a number of them were working at the Seven-Islands' air-base during the war.

More homes will be erected in the spring; a Catholic church and a residence for the missionary are being erected; also the doctor's residence.

The New School

The Federal Government is erecting a \$350,000 boarding school designed to accommodate 175 pupils; the building is semi-fire-proof. The Oblate fathers will be in charge of the institution and the sisters of The Good Counsel will be the matrons and teachers. A dairy farm will be operated in connection with the school. The school will be ready by the fall of 1951. Father Decary, O.M.I., has been appointed director of the new Seven-Islands' mission.

When the new reserve will be completely established, it will be a closed reserve like that of Caughnawaga. This new undertaking should be successful as every care has been taken by the Indian Affairs Branch to provide the native population with all essential services. It is noted that all the new homes erected at Seven-Islands are four to five room cottages, with running water, and all modern kitchen equipment.

The Father Jacobs greeted his Eminence and interpreted Father Pouliot's address in the Iroquois language. Cardinal Tisserant granted to all the faithful present the Holy Year indulgence.

At the Offertory, Father Bernier directed the selection of his own composition: "Hymn for the Beatification of Kateri".

Blessing of the School

The Cardinal blessed the new school at one o'clock in the afternoon. He visited all the rooms and received the greetings of the pupils of the eighth and ninth grades.

A statue of the Iroquois maiden will be erected in the near future in front of the main entrance of the school.

B. C. NATIVE OPERETTA PRODUCED

VANCOUVER—An operetta concerning "early Americans"—believed the first such ever attempted—may soon hit the road on a professional basis.

The story is an Indian legend handed down among the Cowichan Indian of Vancouver Island. The cast is all-native.



Frank Morrison

Frank Morrison, arts instructor at St. Catherine's Indian School on the Island, conceived the idea of seeking for plot and music in the native culture, rather than seeking a plot in fables from other lands.

After convincing the Indians of his sincerity, Morrison assembled a cast of 25 and an Indian orchestra. He wrote the music based on native songs and adapted the story of the thunderbird and the killer whale.

The operetta tells, in sorrowful strains, of an Indian village reduced to starvation by the ravages of a giant whale which destroys all the fish.

The village prays to Tzinquaw, the thunderbird. Tzinquaw hears their prayers, swoops on the whale and carries it off in his huge talons. Then he deposits the killer on the village beach as food until the fish return.

Morrison's operetta has been performed and acclaimed in Duncan, B.C., and funds now are being raised to finance a professional tour.

Increased Old Age Allowance

The Allowance is payable to all Indians 70 years of age and over and consists of a cash payment of \$25.00 monthly. The great majority of the payees will receive this Allowance by cheque direct. In case of physical or mental incapacity, arrangements have been made for the Allowance to be payable to the Indian Agency Trust Account for administration by the Indian Superintendent.

This increased payment replaces other relief assistance and the former cash allowance of \$8.00 a month with effect July 1st, 1950. In special circumstances, however, relief assistance, in addition to the \$25.00 a month cash payment, may be authorized to alleviate hardship arising from unusual local conditions.

Means Test

The Allowance is payable subject to a Means Test permitting a single applicant an income of \$420.00 per annum inclusive of the Allowance and a married couple and income of \$900.00 per annum inclusive of the Allowance. Proportional payments are made to persons whose income does not permit payment of the full Allowance.

The Allowance itself is payable from the Welfare Appropriation of the Indian Affairs Branch but it is not the intention to relieve wealthy Bands with adequate funds of responsibility for the care of their aged members. It is expected, therefore, that relief and pensions payable from the funds of such wealthy Bands will be continued and the value of such relief and cash accruing to aged members is considered as income when computing eligi-

lity for the Aged Allowance.

It is the hope of the Indian Affairs Branch that this measure will enable aged Indians in Canada to achieve a greater degree of independence and self-respect.

FR. R. BEAULIEU APPOINTED HOSPITAL PADRE

Reverend R. Beaulieu, O.M.I., formerly parish priest of the Sandy Bay reserve, was appointed last August as padre for the Indian hospitals and sanatoria as well as for all Catholic Indians in the other city hospitals and provincial sanatoria of Manitoba.

Father Beaulieu will pay monthly visits to the Brandon and Ninette sanatoria and frequent visits to the Dynevor Indian hospital, the St. Vital sanatorium, the Winnipeg central clinic and other city hospitals. The newly appointed padre hopes to be able to visit occasionally the Sioux Lookout Indian hospital and the Fort William, (Squaw Bay) sanatorium in Ontario.

Father Beaulieu's knowledge of the Sautaux language and his understanding of the Cree language facilitates his work among the native population.



Abel Joe, Tenor, principal character in the operetta: the prayer scene: "Ah! Tzinquaw, to thee we call".



Abel Joe, tenor, sings: "Listen, ye people... Listen to me".



Abel Joe, tenor, as Skeecullus, singing: "We seize the paddles and the spears... We feel the strength of our men..."

Native Operetta Dramatizes Thunderbird Legend

by Mildred Valley Thornton, in the Vancouver Sun

There's untouched wealth for dramatists' finding in British Columbia.

While aspiring playwrights search out hackneyed fables from older lands, the rich treasure at our door is being neglected.

Among the few people who realize the extent and quality of this unexplored realm is Frank Morrison of Duncan, B.C.

For eight years Mr. Morrison has been manual arts instructor in St. Catherine's Indian School. He knows the Indians of his vicinity intimately, and is thoroughly familiar with their colorful legends, ancient ceremonies and honored traditions. Four years ago he became imbued with the idea of creating something in the nature of an opera based on one of the old legends.

An accomplished musician himself he set about the task of composing both the music and script for a dramatization of the old Cowichan legend of the Thunderbird and the Killer Whale.

All Indian Cast

It was his intention to have the cast consist entirely of Indian people and to adhere to the authentic Indian tradition throughout.

He could not have succeeded in his self-appointed task had he not first won the confidence of the older people who jealously guard their old ceremonies from the sacrilegious eyes of skeptical white people. Once the Indians were convinced of his sincerity and realized the importance of the work they gave him their whole-hearted co-operation.

Last fall he began training his cast of 25 Indian men and women from the Cowichan Reserve.

Recently the operetta was staged at Duncan for a selected group of interested people.

To the Cowichan Indian, song and dance are as vital as food and drink. They are a natural and needful part of life, providing an uninhibited form of recreation, giving vent to healthy exuberant action in a people who far too long have felt the crushing burden of restraint and self negation.

"Tzinquaw"

To make the original legend intelligible to a white audience, Mr. Morrison has composed narrative lyrics in English set to the original native melodies.

Actually, the operetta "Tzinquaw," is a combination of all the Indian arts, calculated to emphasize the dramatic gifts of our native people.

It is believed that this is the first time that music and drama indisputably "Originally American" has been produced this way, and performed by Indian people. It will be a revelation to white people to discover how much talent is hidden away on the reserves.

Cecil West, a retired actor-producer at Duncan, directed the show after making many trips to the Museum at Victoria to secure authentic data for use in costumes and stage settings.

At Cowichan Bay

The locale of the play is a prehistoric Indian village at Cowichan Bay, and the legend is summarized as follows:

"The monstrous Killer Whale had robbed the fishing grounds and left the Indians to starve.

"Many brave attempts to kill the whale resulted only in defeat. In desperation the Indians called upon the neighboring bands to help them in one final effort. This also failed. Then through the intercession of their Medicine Man their prayers were offered to the beloved Tzinquaw (Thunderbird). The Tzinquaw heard their petition. He came down from the skies, seized the whale in his great claws and carried it away. Later he came back and dropped its dead body on the beach that the Indians might have plenty of food until the fish returned again to the bay."

The opening scenes are solemn, closing ones full of fire and emotional intensity. The click of hundreds of small wooden paddles which ornament some of the costumes provides a new accent in rhythm, and always the throb of the war drums rolls in a moving undertone beneath, knitting the whole performance together.

Solos, duets, and chorus have extraordinary primitive power and appeal. Never throughout the entire operetta is there a digression from the true native quality of the legend. Some of the dances are simply terrific in real and spectacular effect.

Unique Songs

Mr. Morrison and Mr. West deserve the highest praise for their achievement. The time grows short when such things can be recorded at all. It is important to save what we can before it is forever too late. A few brief years, and all memory of the old songs, the old legends, and the old dances shall have passed away.

Some indication of the nature of the operetta may be gathered from names of a few of the chorus numbers such as the Women's Chorus called "We are filled with sorrow song," the "Trouble Song," the "Come back to life son," "Welcome song,"

THE CAST

The O-whey-whey-ems, (Story-tellers): Skeecullus, The Sad One, Abel Joe; Stommish, The Daring and Boastful One, Walter Elliott; O'Yuth O'Thee-it, The Faithful One, Dominic Joe; Cowitzun Speekum, The Maiden, Margaret Rose Charlie; Aye-ough-hoom, The Old Chief, Johnny George; The Schnayum, Medicine Man, Jacob Joe; Quay-quay-thut, The Great Hunter, Abraham Joe.

The Scho-wun-nell-un (Song and Dance Leaders): Shquay-kwull, The Speaker, Mike Underwood; Tll-zawk-tun, Song and Dance Leader, Charlie.

Swull-moh-ult-ten, (The Indian Mothers): Susan Joe, Ellen Johnny, Agnes George, Mrs. Pat Charlie.

Q'Thuh-Quay-quay-ellush (The Dancers): Norman, Francie, Vincent and Walter Joe.

Dance Leader—Abel Joe; Yuh-slensy, The Indian Girls, Pearl Thomas; Hut-hut-took, The Draftsman, Abraham Johnny; Percussion, Mr. Stan Cumber.

Producer-Director, Mr. Cecil R. West.

Musical Director, Mr. Frank Morrison.

"Indian Mother's farewell song," and "Prayer to the thunderbird song."

Intriguing names for some of the dances include the War Dance, the Paddle Dance, Visitor's Dance, the Thunderbird Dance, and the Victory Dance.

Interested parties have recently contributed funds for the purchase of necessary stage properties and other equipment needed to put the enterprise on a professional basis.

It is to be hoped that many towns and cities in Canada may have an opportunity to see this unique attraction.



Miss Mollie George, Kuper Is. Res. School, wins the T. B. Poster Challenge Cup for 1950.

Saanich News

Two outstanding Indians died within a month, in the Saanich Indian Mission. Mr. Tommy Paul of the Tsartlip Reserve, West Saanich, was called by death on Holy Saturday. On May 9th, Mr. Joseph Keilough (Kelley) passed away, at the home of his daughter, Mrs. Chief Walter Williams, at Cole Bay. Both were over 80 years of age.

Tommy Paul

Tommy Paul was born on the Tsartlip Reserve and lived there, all his life. He was an active and successful farmer. He raised crops of potatoes, grain and berries. In the horse and buggy days, he was a notable horse breeder, raising and training many fine colts. His farming changed as times and conditions changed. Ever progressive, he had bought a small tractor and other modern implements a few years before his death. In his early days he was a fine fisherman and used to go Alert Bay, the Fraser River and Jarvis Inlet between crops. He also fished extensively in the Saanich Arm.

A skilled craftsman, he had every year, totem poles and novelty carvings to exhibit at the Saanich and Victoria Agricultural exhibitions. One of the best canoe makers, he took pride in the race canoes he made and which, in national and international competition, brought many cups to the West Saanich Reserve.

He left to mourn him, one daughter and two sons, over 20 grandchildren and 33 great-grandchildren. One of his sons, Baptiste, is an international figure in the wrestling world, under the name of Chief Thunderbird. His other son, Chris, is a farmer on the Tsartlip Reserve. Another one, Felix, died while serving with the American Air Force. His grandchildren were the first pupils of the Tsartlip School to reach high school. One, Benny, is in grade twelve, at Christ The King Seminary, New Westminster. Another, Dorothy, is taking a commercial course at St. Ann's Academy. Janet is attending the same institution, and Philip is in St. Louis College.

Another grandson, Horace, is noted as one of the leading strawberry-growers of West Saanich.

A requiem High Mass was celebrated on April 11, by the local missionary, Rev. X. Lauzon, s.m.m. Two of Tommy Paul grandchildren, Benny and Philip were master of ceremonies and censer-bearer. Two of his great-grandchildren, David and Edward, acted as acolythes.

The pallbearers were Louis George, Harry George, Dan George, Dick Foster, all of Sooke, Chief Edward Joe of Esquimalt and Edwin Underwood of East Saanich.

Joseph Kelly

Joseph Kelley was a member of the Tsaout Band, East Saanich. On his large farm, he was very successful in raising cattle and sheep. His fruit farms was the pride of his life and brought him prizes, year after year, at the North and South Saanich Agricultural Fair.

He was one of the first Indians to build and sell modern fishing boats. Always very active and progressive he built himself a modern home, and even when he was left alone, by the death of his wife, he saw to it that the house was kept very neat.

Of a jovial disposition, he knew how to see the humorous side of the daily events. Chief Louis Plekey of the Tsaout Band could say over the grave of his friend, that ever since their boyhood, he had never heard him say an unkind word about anyone.

Old Man Kelley, as everyone called him, had made many friends in his life. They did not fail him in death. On the eve of his funeral some 50 relatives and friends gathered at his home and under the leadership of the missionary recited the rosary for the repose of his soul. Then, according to an honoured tradition, a meal was served to all the guests. Rev. Father X. Lauzon was asked to bless the table and to preside.

The funeral mass was said in the chapel of Our Lady of Sorrows. Norman Underwood, a grandson of Joseph Kelley, was acolyte with Clifford Tommy. Mrs. Ed. Underwood lead the congregation in the recitation of the rosary. The pallbearers were Dan Thomas, Sandy Jones, Henry Smith, Bert Underwood, Ernie Rice and Archie Harry. The burial took place in the Tsaout cemetery.

To his daughter, Mrs. W. William, his five grandchildren and his 18 great-grandchildren, the the Saanich Indians extend sincere sympathies.

We beg our subscribers to accept our apologies for being late once again. Circumstances entirely beyond our control have forced us to postpone this October issue until the end of the month. We hope to insure earlier delivery in the future.

(Editor)

Earliest Canadians And Their Modern Country

By ANTHONY WALSH

(The early history of Canada's seven great Indian tribes continues. We have traced the characteristics and culture of the migratory, agricultural, nomadic and coastal tribes. This week Anthony Walsh describes the Cordillera tribes, the tribes of the Mackenzie and Yukon River Basins, and the Eskimo; then brings the story of these oldest Canadians up to the present day, where the problems they have to face are more complex, but just as vital, as the ancient one of survival.)

THE Cordillera Tribes lived in the interior valleys of British Columbia. They comprised seven tribes with mixed cultures and varying types of lodges and canoes. The most northerly and western ones adopted many of the customs of the Coast people; secret societies, totems and lavish festivals. The Kootenays of the southeast followed a pattern of life somewhat similar to the Indians of the Plains. Most of the central tribes used sweat baths for spiritual and bodily cleansing.

There was an abundance of caribou, deer, mountain sheep and goat, small fur-bearing animals and birds, and river salmon. There was also plenty of edible roots and berries that were either eaten when fresh or dried for winter use. Although this country was so bountiful, it did not mean that the people had an easy life, for they were constantly moving, following the migration of animals.

These people became shrewd traders and would periodically visit adjoining tribes to trade their surpluses, which may have accounted for the mixing of the cultures.

A WOODLAND PEOPLE

The Tribes of the Mackenzie and Yukon River Basins were mainly a woodlands people. Their lodges were mostly made of pine bark and brush. They travelled around in family groups, the leader usually being an adept hunter. Their life was arduous due to the long and severe winters. The caribou, musk-ox and beaver supplied them with most of their food. They made fish nets from willows, and after caching winter supplies in trees would remove the bark as a precaution against thieving wolves and porcupines.

Some of these tribes treated the women kindly and cared for the aged, while others thought women inferior and abandoned the old people when they became a burden.

ESKIMOS' HIGH CULTURE

The Eskimos lived along the coastline of the Arctic Sea from Yukon in the West to the northern parts of Labrador. They lived in settlements within easy reach of hunting and fishing grounds. Their summer abodes were made of skin, and snow houses provided shelter against the raging blizzards of winter. Seal oil was used for lighting, heating and cooking purposes.

When one considers the lack of resources of these barren areas, these squat, cheerful and resourceful people developed a high culture. For they had a love of music, song and poetry, and their art and sculpture was of a high standard. They also perfected the sleigh for winter use, umiaks for crossing large stretches of water, and kayaks of perfect balance, which were made by the women. The fur of sea mammals supplied them with most of their clothing,

and it had to be well-made to protect them from the rigors of the climate. Men and women could be shahmans, providing they were willing to spend a long apprenticeship studying the use and making of medicines, and the care of the sick.

Thus we see, that these seven groups of people, separated by great lakes, forest and stupendous mountains brought about a diversity of culture long before the coming of the white man from Europe.

PART TWO

PRESENT DAY INDIANS

Today, there are about 130,000 Indians belonging to 600 bands on 2,200 reserves throughout Canada. They are a growing race, and not, as is generally supposed, a dying people.

They are engaged in various kinds of occupations. The Caughnawagas live on the outskirts of Montreal, and are renowned as skilled steel-workers and bridge builders. The Six Nations of Ontario are farmers, and their day schools are staffed by Indian teachers.

The Indians of the southern part of the prairies raise stock and grow wheat. In the northern sections of these provinces, large areas have been stocked by beaver and muskrat and set aside for the exclusive use of the native people. This has enabled the trappers to gain a good livelihood, and at the same time carry out a system of fur conservation.

The Indians of B.C. are engaged in fishing, logging, trapping, stock-raising and the growing of many vegetables.

The Indian Affairs Branch of the Department of Citizenship and Immigration looks after all forms of welfare, education, lands, community funds, and the development of agriculture and fur conservation, but health services are under the jurisdiction of the Department of Health and Welfare.

STRIDES IN EDUCATION

Great strides have been made during the last few years in the field of education. Over three and a half million dollars has been expended, 130 new classrooms have been added to the school system of 365 schools, and many more are being constructed. Over 29,000 are now attending these schools.

There are 26 hospitals and nursing stations run by the Department of Health, 20 are operated by the missions, and there are 450 hospitals across Canada where Indians can be hospitalized.

Although much has been accomplished since the end of the war bringing about an improvement in health and education, much still remains to be done on reserves. Nations are no longer judged on solely culture, wealth and industrial achievements, but rather on the manner with which they treat minority groups within their borders.



Venerable Hopi Indian Basket Maker

Where does Canada stand in this respect?

A CANADIAN MINORITY

Not very highly, judging by comments made by observant visitors. They maintain that our leaders when attending world conferences speak at great length on the ill treatment of minorities in other lands, yet we allow conditions to exist on reserves adjacent to white towns that are not a credit to the nation. Therefore,

we cannot blame these critics when they raise eyebrows and doubt our sincerity as to being a truly democratic people.

Few Canadians have an understanding of our native people of the present day. Some think, because they are not as well scrubbed and clothed as themselves, that they are past helping. Others have the idea that reserves are somewhat similar to concentration camps, where the Indians are kept like prisoners.

Disappearing Totem Poles

By LYN HARRINGTON

"The rapidly disappearing totem poles . . . should be preserved, not only as a link with the past, but as examples of magnificent sculpture," declared the Federation of Canadian Artists in a recent brief to the Canadian Government.

While the artists were drawing up their brief, the University of British Columbia was quietly going to work. Chemists and laboratory technicians joined in the search for the best methods and materials. Their findings are presently being applied to a group of Kwakiutl carvings.

Totem pole carving reached its zenith about a century ago. These poles were carved of western red cedar, which is famous for its resistance to decay. But exposed to all weathers, eventually the poles were attacked by boring beetles, battered by winds, weakened by fungi. The wood checked and split; poles rotted at the ground and crashed.

In preserving the poles, all decayed wood must be removed before applying a preservative. In older wood creosote was used on the backs and bases of the poles. With the development of chemical wood preservatives whose usefulness became well recognized during the work, the work can now be done more satisfactorily. These preservatives contain chemicals which are toxic to wood destroying fungi and insects while neutral to metals and are usually swabbed or brushed onto the wood. Better still is the immersion of wood in a bath of preservative where possible.

New pieces carved as replacements or as patches must also be treated. They are nailed into place, and sealed with plastic wood or plastigum. Large cavities are filled with tar (asphaltum) mixed with sawdust, or with hot paraffin wax under pressure, in preference to concrete fills. Fragile portions of the pole may be strengthened by steeping them in synthetic resin.

The native pigments, predominantly red, black and white, were obtained from vegetable dyes and from burned, powdered rock, mixed with salmon eggs or fish oil. Though beautiful, advised an expert, they were not as durable as today's commercial paints. To match the original colours as closely as possible, park officials found it necessary to dull-down all paint used. Where the poles



Chemistry can preserve rapidly disintegrating totem poles, such as the one shown here, checked and split, covered with fungi.

were not to be painted, the chemists suggested coats of spar varnish.

Totem poles are indigenous only to that narrow sea coast of British Columbia and Southeastern Alaska, and nowhere else in the world. On a hundred lonely beaches these massive wood-carvings lean at perilous angles, ready to topple. Chemistry can now preserve them.

Totem poles, creation of now extinct art of Canada's West Coast Indians are being restored from ruinous decay. Picture shows disintegration caused by fungus and disease.

Worth Trying

In the Skagway, Alaska, Indian school a very satisfactory system of teaching has been tried out. Instead of teaching four major subjects throughout the entire school year, one subject at a time is taught during each of the four quarters, which ends with an examination. The Sisters of St. Ann teach at Skagway mission school, where Father Gallant, a Canadian, is director.

THE RESERVE AND SECURITY

Such is not the case, for Indians are free to leave the reserve and become Canadian citizens should they wish. A few do, but the great majority stay, because living on the reserve which they look upon as their home, gives them a feeling of security. They also realize that they are not equipped to compete with the white man in getting a living.

Why cannot they compete? Let us go back to the coming of the white man. Up till that time, the Indians had been hunters with freedom and movement. But when settlers started to swarm across the Western lands, the natives were restricted to confined areas, and the game which furnished them with food migrated to more sheltered parts, and these people were reduced to poverty.

(Continued Next Month)

Down 40%

The tuberculosis rate among Indians and Eskimos has been reduced by 40 percent in the last six years.

This information is contained in a reply tabled in the commons by Health Minister Martin for Austin Dewar (L — Qu'Appelle).

In addition to the T. B. rate cut, there have been sharp declines in other communicable diseases such as diphtheria, whooping cough, small-pox and typhoid.

LARGE FIELD OF MISSIONARY ACTIVITY HERE AT HOME

REGINA — "Canadians know very little about the work done at home in their very midst by missionaries active in various fields" Fr. Emilien E. Dorge, O.M.I., of Lestock, Sask., stated in a recent interview with The Ensign.

"They associate missions with China, India or Africa because they are more in the news but, as was admitted recently by Bishop Tetrault, of St. Boniface, Manitoba, some of our missionaries among the Indians in Canada are more deprived of spiritual and material comfort than those who labor in the wilds of Africa."

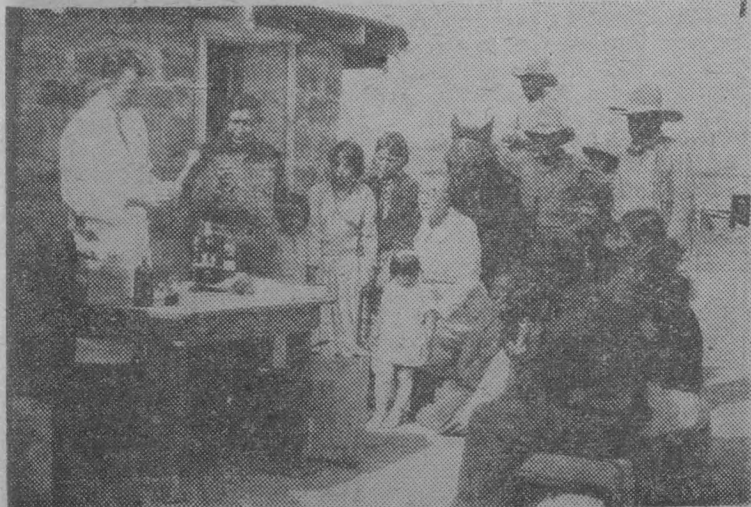
INDIAN RESERVATIONS

Confessing that Canadian missionaries have not done enough, in his opinion, to publicize their apostolic work Fr. Dorge went on to describe his own mission parish.

With headquarters at Lestock, 100 miles north of Regina, it comprises seven Indian reservations: Muscoweguan, Lestock; Gordon's, south of Punnichy; Day Star, north of Punnichy; Pooman's, north of Quinton; Fishing-Lake, southeast of Wadena; Nut Lake, east of Rose Valley, near Perigord and Kinistino Reserve, 15 miles west of McKague or 140 miles north of Lestock. With the exception of Kinistino, in the diocese of Prince Albert, all are in the Archdiocese of Regina.

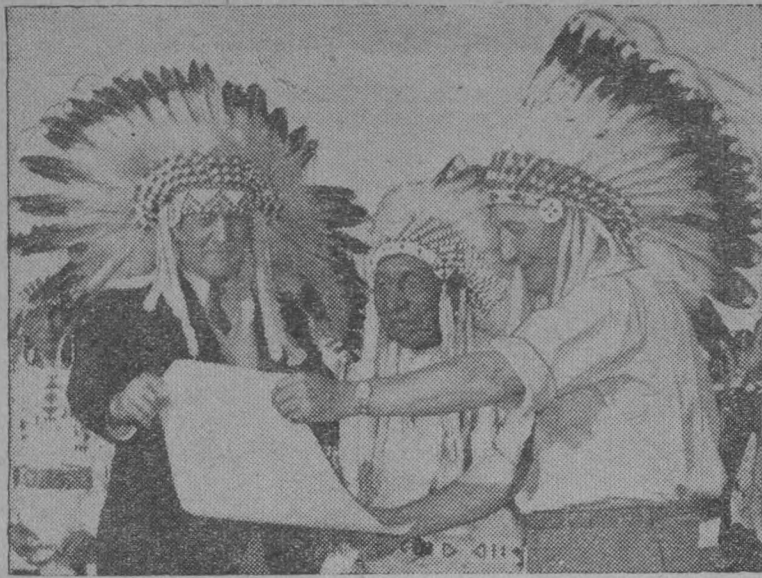
MISSIONARIES NEEDED

Prior to 1942 there were only two Catholics at Nut Lake out of an Indian population of 338 and two at Kinistino out of 200. With the help of prayer, more priests, Sisters, teachers and nurses the 32-year-old missionary was sure that these discouraging results could be improved.



Travelling Clinic Among the Navajos

BRYCE BECOMES CHIEF OF BLOOD TRIBE



Robert A. Bryce, of Montreal and Toronto, national president of the Canadian Chamber of Commerce, is now Chief "O Nee Sta Po Ka" (Calf-Child)—a title held by one of the most illustrious chiefs of the Blood Indians of the Blackfoot Confederacy.

Here Chief Shot-On-Both-Sides, centre, reads the formal scroll making Bryce chief, while E. R. McFarland, of Lethbridge, right, looks on. The ceremony was held during a visit by delegates en route to Banff for the annual meeting of the Chamber of Commerce. (CP Photo)

NATIVE TOURIST GUIDES

At Lac la Ronge, practically in the center of Saskatchewan and fast becoming a top tourist attraction, native Indians and Métis of the area have taken the initiative in setting up a unique enterprise, probably the first of its kind ever established, a tourist guide co-operative. In this instance, the natives built their own office building and wharf and are conducting their affairs on a sound business basis, with every indication that their venture into the co-operative field will be a success.

DENTAL HEALTH PROGRAM

OTTAWA — The government launched a dental health program among Indians of the North-West Territories and appointed Dr. E. T. Hunt to take charge.

The program, under the direction of the health department, will provide dental services for the small settlements scattered over more than 1,250,000 square miles of the territories.

Indian and white children in the settlements will have top priority. Adults, Indians and whites will have second call on Dr. Hunt's time.

The first clinic was set up at Fort Smith, July 1. Fort Smith, located on the Slave River, is about 500 miles northeast of Edmonton.

SUBVERSIVE?

H. B., S.J., in Kateri, June 1950

A legitimate government certainly has the right to protect itself from outside and inside aggressors. Even when these aggressors are Jehovah Witnesses. The Commies are dangerous and are recognized as such. The Jehovahs are dangerous slinking about in the dark as they did here in Caughnawaga (Night of April 17th), spreading in their wake incendiary leaflets... More dangerous, in a way, because many influential people know little about them.

Any association whose leaders openly preach revolt has no place in the Indian Reservations of this country. Nor anywhere else.

Do the Jehovahs really aim at the overthrow of organized government? The following Rutherfordiana aptly summarize this motivating principle of theirs:

1 — "They (the Jehovahs) must not only separate themselves from that wicked organization, but must be in full-heart accord with God's determination to execute his vengeance upon them." (Riches, p. 119)

2 — Special antagonism is reserved for the British Empire and for the U.S.A., "those beastly governments of earth which are Satan's organization." (Light, Vol. 1, pp. 226, 234, etc. etc.) "In the formation of the Hague Court of the League of Nations, America and Great Britain took the lead and this is proof that the Anglo-American Empire is the 'two-horned' beast." (Light, Vol. II, p. 96)

3 — If Soviet Russia attacked his country, no Jehovah Witness would fight to defend it. ((See Neutrality in Extenso and the Year Book, 1941, pp. 103-104.)

The champions of unlimited liberty such as the **Edmonton Journal**, the **Leader-Post** of Regina and the **Star-Phoenix** of Saskatoon, quoted in **Awake** (April 8, 1950), would do well to stop, look and listen when they come to crossings.

And certain magistrates, undoubtedly well-intentioned, but insufficiently informed, could do worse than meditate upon the decision they handed down in the Boucher case, last autumn.

ATTEND ONTARIO CONVENTION



The Union of Ontario Indian held their annual convention at Rama Reserve, near Orillia, Ont. Seen here are chief Lorenzo Big-Canoe and his wife.

CHOIR HONORED

For over two decades, the Iroquois Mixed Choir has enjoyed an enviable reputation for its singing, a result of strenuous artistic training under the expert direction of Rev. Fr. Alfred Bernier, S.J., Doctor in Sacred Music. Since 1930, when he began helping Rev. Fr. C. M. Hauser, S.J., the worthy founder of the Choir, Fr. Bernier has unsparingly lent his time and talents to his successors.

To this day, he has not ceased inspiring the Indian singers and developing with them a style of their own. This, he has applied to music which is often of a very high order, as one may judge on glancing rapidly through their rich repertoire. First, one meets the Renaissance School; then comes the Franco-Belgian School; the great Beethoven, Bach, Mozart and Handel are found alongside of Casimiri, Perosi, Refice and Pietro Yon. Mention could be made of many inspiring Canadian compositions, among which Dr. Bernier's song to Kateri Tekakwitha.

The complete music library contains hundreds of different hymns, motets and masses plainly multicopied and arranged in three or four parts for the Iroquois Mixed Choir enjoying the three-century-old privilege of using the vernacular in all liturgical functions including Holy Mass.

Gregorian Chant was given the place of honor it deserved. The first Indian translations of the ordinaries and proper of the mass, adapted to plain chant as early as 1850 by Rev. Fr. Marcoux and

revised in 1898 by his successor Rev. Fr. Burtin, O.M.I., were later brought up to date by Rev. Fr. Hauser and completed by Rev. Fr. R. Lalonde with the cooperation of our organist, Mr. E. Piché. Dr. Bernier then applied the Master's touch to the Kyrie and now of using the Vatican Edition of the Choir enjoys the satisfaction of Gregorian Chant, translated into Iroquois and bearing the "Impri-matur".

After hearing the Indians singing in their Mission church, enthusiastic friends expressed the hope of hearing them in Montreal. This wish came true when the Choir was first invited to the Gesù to sing at the Solemn Mass on Mission Sunday 1939, under Fr. Bernier's direction. Widespread acclaim made it both gratifying and imperative to accept further invitations. A public concert was also suggested. The performance took place in December 1942 and was greeted with enthusiasm and high praises from the audience and the newspaper reviewers. Following this success, radio programmes were also broadcast over C.B.C.

FLYING FILMS

Indians of northern Manitoba enjoy motion pictures. So it was no surprise to Alan Beaven, manager of the prairie provinces division of the Canadian Forestry association, when 600 more than last year attended educational movies on fire prevention shown on the 1950 "flying lecture tour".

The 1,000-mile air tour was sponsored by the Canadian Forestry association in co-operation with the Manitoba forest service and the Manitoba government air service. Purpose was to stress to Indians and white residents of remote areas the menace and consequences of forest fires.

More than 2,600 persons, mostly Indians who live by trapping, hunting and fishing, attended the 15 meetings arranged by tour leader Frank Allen.

Showing of the films in support of its fire prevention campaign was an event in the lives of the Northern Manitoba natives and they turned out en masse at such points as Little Grand Rapids, Bissett, Island Lake, God's Lake, Cross Lake, Oxford House and Norway House.

First In Life

An aged Indian at Hole River, Joe Pebbles, 'confessed' to Mr. Allen he was seeing his first motion

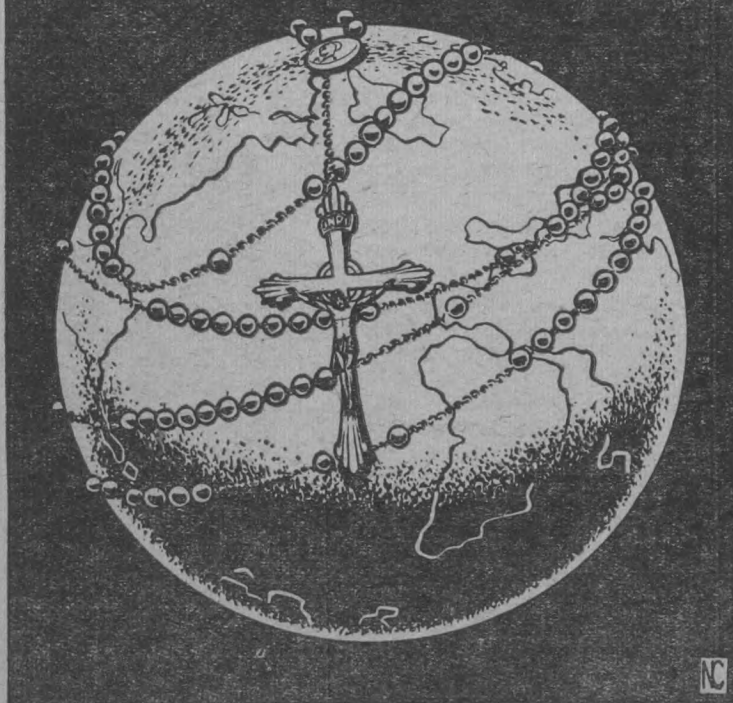
picture in all his 88 years. Like most of his race, "Joe" didn't reveal his feelings during the presentation, but later he urged Mr. Allen to return as soon as possible "...with picture show!"

The films, which stressed the great danger of forest fires, were shown in widely varying types of buildings. The school-house served as the theatre at Hole River, the fresh night air at nearby Bloodvein, the Roman Catholic mission at Berens, the United church at Little Grand Rapids and the community hall at Bissett.

Mr. Allen reported that while the "white man" doesn't visit too often at places like Cross Lake, the Indians there were 'hep' to his organized recreational policy. "Twenty Indians at Cross Lake have actually formed a community club," he smiled. "They carry on their club activities by donating 15 skins each per year."

A CRUSADE FOR WORLD PEACE

The World's Chain Of Hope...



October, the month of the Holy Rosary, has been chosen by the Catholic War Veterans of the United States for their Holy Year Crusade of Prayer and Penance for World Peace. Fifteen key novenas of Masses and rosaries, at 15 great shrines on six continents have been arranged for the nine days beginning October 5, in honor of the 15 Mysteries of the Rosary. In this sketch the artist has illustrated the Rosary as "The World's Chain of Hope." (NC Photos)

CORRESPONDENTS, please note!

The dead-line for publication of news copy and pictures is normally on the fifth of the month of publication. Please co-operate with your editor and avoid undue delay in sending in your copy at the earliest possible time.

Thank you.
(Editor)

Locate Stockade Where Lily of Mohawks Lived

FONDA, N.Y.—Franciscan Fathers at the Catherine Tekakwitha Memorial Shrine report unearthing of a 17th century Indian village stockade where the Lily of the Mohawks lived, leading to hopes that remains of the bark chapel in which she was baptized in 1676 may be found.

This was reported to be the first time an historic Indian village stockade has been fully uncovered in New York State, and furnishes hitherto non-existent details of Hohawk Indian culture for the 1666-1693 period. Excavation of the Caughnawaga Mohawk village was started last June 6. In preliminary work in 1945 and 1948 trenches were dug to locate the decayed remains of the stockade posts.

A 1677 document says the Caughnawaga village was protected by a double stockade and contained 25 bark houses or lodges. If evidence of the 25 houses can be established by the excavators, one may be found different in shape from the others. This would indicate it was St. Peter's Chapel where Blessed Catherine Tekakwitha was baptized on Easter Sunday, 1676.

The Cross was sacred to the American Indians even before the time of Columbus; its points symbolized the four primary directions: North, East, South and West.

No Place to Pitch his Camp

Hospitality was denied Ochankugahe, who made P.M. a chief



The ritual of chief-making was re-enacted at Fort Qu'Appelle, Sask., last July. The Prime Minister received the pipe of chiefs from Ochankugahe, Assiniboine elder.

Several thousand people watched with respectful interest recently the age-old ceremonies by which a pale-face, Prime Minister St. Laurent, was made an Indian chief at Fort Qu'Appelle last July.

Yet that respect was singularly lacking, declared Ochankugahe (Dan Kennedy) of the Assiniboines, when he passed through Regina en route to honor the prime minister.

Hospitality, he says, was denied him. At the Regina auto camp he was told all cabins were full and he could not pitch his camp there.

Requested to do the honors at the "Pipe of Chiefs" ritual, he had to drive to Regina from Weyburn to gather his regalia and costume and continue on to the reserve for further equipment.

"We arrived in Regina at 5.30 p.m. and tried to get a cabin or a place to pitch camp," he said. "The cabins were all occupied and the manager told me that regulations do not permit anyone to pitch camp there."

"We had to drive out of the city and got permission from a farmer to pitch our camp for the night."

"The government had sent for me to do the honors to the chief of state and the city of Regina would not allow me a piece of ground on which to pitch camp in the execution of my mission."

"Isn't it ironic," he continued, "that I was denied even a piece of ground on which to pitch a tent in my own country?"

But the Assiniboine elder had nothing but praise for the new Indian chief, Mr. St. Laurent.

"I would like to convey to Chief The Wise Leader my personal appreciation of the magnificent role and perfect timing of his part in the 'Pipe of Chiefs' ritual," Mr. Kennedy stated.

He was particularly gratified with the success of the ceremony because he had been required to instruct both the prime minister and the Indian who acted as chief of ceremonies in the roles they had to play. Both made a perfect job of it, he declared.

SITTING BULL'S TENT WAS FIRST

REGINA, SASK. — E. E. Eisenhauer, deputy minister of public works, at the monthly luncheon meeting of the Associated Canadian Travellers said that in 1804 the first white man to look upon the future site of Regina passed through the great plains. He was Daniel Harman, a trader.

According to Mr. Eisenhauer, "the first person to actually pitch tent where the city of Regina now stands was Sitting Bull when he came to Canada in an attempt to gain admittance for his tribe from the United States."

INDIAN'S CHRIST PAINTING

DURANT, Okla.—In line with displaying Christ's picture in all public buildings and offices in the city, an oil painting of the head of Christ was presented to the Robert L. Williams public library here. The painting was done by H. E. Wilkes, Choctaw Indian artist of Oklahoma City, who presented it to the Ohoyoma Club of Durant, a club of women of Indian blood. The club in turn presented it to the public library. The artist depicted Christ as smiling because, he said, "a smile passing over the face gave comfort and courage to the people."

FIND IT EARLY!

If found early, tuberculosis is curable in the majority of cases. The only way to discover the disease before the symptoms become obvious is by X-ray. It is in the interest of everyone to have an X-ray check-up and to support the work of tuberculosis surveys. There are probably 50,000 undiscovered cases of TB in Canada today.

INDIANS PROTEST

By Hugh Dempsey in the Edmonton Journal

Alberta's Indian chiefs, sub-chiefs and councillors have completed months of work around the conference table and have come up with a 12-page document about the proposed new Indian Act.

These statesmen of Alberta's reserves have discussed the reaction of their people and laid the protest directly before Hon. W. E. Harris, minister of citizenship and immigration at Ottawa.

Before the act again comes before the House of Commons, the Indian Association of Alberta, representing about 9,000 treaty Indians in the province, wants the palefaces in Canada to know how the redskins feel about the matter.

Idea of Bill

"The tenor of the Bill is simply to get rid of the Indian as an Indian as quickly as possible," said John Laurie, secretary and only non-Indian in the Association.

Colorful names of a colorful people were well represented, but it was no meeting to talk of the deeds of their forefathers.

Names like Peacock, Buffalo, Badger, and Crane from northern reserves mixed with equally colorful names of the plains brothers, Crowchild, a Young Man, Calfrope, Big Snake, Heavy Shield, One Sun, Bad Eagle and Many-fingers.

Chief Complaint

Chief complaint was that the act failed to provide for the transition period of the treaty Indian. It provides for two types of Indian, the old-fashioned nomad and these with responsibilities of full citizenship.

The Association also complained that the bill fails to provide for the consent of the band in matters affecting administration of Indian monies.

They want hunting, fishing and trapping rights restored to agreements at the time of the treaty. Provincial laws have restricted these privileges, the Indians claim.

Also recommended by the Association is the right to appeal to a supreme court judge when the Minister's ruling in any case is felt unfair.

In all, there are 14 recommendations for the Act, 23 section or portions completely rejected and 41 suggested amendments to the proposed Bill.

Cree, Blackfoot, Stoney, Sarcee, Chipewyan, Blood and Peigan Indians from all parts of the province co-operated in the effort, and the group feels it gives a true cross section of the Indians' feelings toward the act.

The Sisters of Mary Immaculate

The Sisters of Mary Immaculate are exclusively for Indian young ladies. They were founded by His Grace, the Most Rev. W. M. Duke, D.D., Archbishop of Vancouver. On Dec. 8, 1947, Rev. Fr. F. Sutherland, O.M.I., spiritual director at the noviciate, presided at the first clothing. Five young ladies became postulants. On June 10, 1948, in a ceremony presided by His Grace, Archbishop W. M. Duke, two of them entered the noviciate.

The noviciate of the Sisters of Mary Immaculate is situated at Anaham Ind. Reserve, Hanceville, P.O., B.C. It is under the direction of the Sisters of Christ the King.

Career women

The first aim of the Sisters of Mary Immaculate is the same as in all other orders or congregations of the Church. It is the personal sanctification of each member by the practice of the religious vows and the observance of a religious rule.

The secondary aims are as numerous as the needs of the Indian people. The young ladies entering the order will be given every chance to carry on their studies and to follow any career that they will be qualified for and that will be of any benefit to their own people. Teaching, nursing, social and secretarial work are avocations opened to them now and as the society grows those of administrative ability will be called upon to take over the direction of the institutions the order will be in charge of. May many repeat "what one young Indian lady said when she heard about this congregation: 'It is time that we be given the chance to do something for ourselves, but it is time also that we realize that only hard work and self-sacrifice can enable us to become leaders among our people.'"

Letter to the Editor

Round Plain Reserve,
Prince Albert, Saskatchewan.

Dear Friends,

About six hundred years ago, French people came from the Old Country to North America. First, they saw Sioux Indians which were located close to the St. Lawrence river at that time. The younger generations of both the French and the Indian people became acquainted and, consequently, there were mixed marriages. Many half-breeds are still living in Canada and in the United States.

Dr. Alfred Langley Riggs and Dr. John P. Williamson were the first white teachers among the Indians. These men have taught us many new things of christianity. Many churches have been organized in the Sioux country and we had the pleasure of having native missionaries attend to our own race.

Rev. H. Delmas, O.M.I., started a boarding school in the Duck Lake area for the education of Indian children. That school was burned down, but Rev. H. Delmas, principal of our school, worked hard and rebuilt a new brick building. The new school stands on high ground in a beautiful surrounding. You can easily reach the school by means of the CNR railroad and highway No. 12 which go through the town of Duck Lake.

I have sent all my grandchildren to attend the new school. They are provided with good clothing and given three square meals a day. The school has a farm and garden; they also have cows, hogs and chickens. There is domestic training for boys; also blacksmith and carpenter shops and for girls; sewing, housekeeping and cooking. Father Delmas loved the Indians and did all he could for them as far as training and good living is concerned. When he died, we were very sorry and we can remember him through his work.

Father H. Delmas is also the missionary that baptized one of my granddaughters. He named her Alice Good-Voice. Unfortunately she was born dumb. She was sent to a Montreal school to get her education. Her parents were very proud of the letters she wrote to them. A little while after she came back from Montreal, she took sick and died, but we are grateful to Father Delmas for his assistance in regard to my granddaughter.

Rev. Delmas' successor was Rev. G. M. Latour, O.M.I. He was very interested in his work; he visited every Indian family and talked with everybody. We liked him very much, but he was called to another place. Then Rev. G. Chevrier, O.M.I., took over. We hope he will be as good a missionary as the previous ones. Those priests really loved the Indians, gave their lives for them and even spent their own money for them.

We, the Indians, shall have to think of these things over and over again. We should not only think of these good men but also love one another; the love of God is greater, so, if we love God, we should avoid drinking, divorce and Sun-dances. These things have destroyed Indian life; we have spoiled the road of the future for our children which, I think, is a great sin.

Since 1860, the Government has tried many ways to civilize the Indians, but have not achieved much progress. Why don't we accept progress, in full, and go ahead? We shall pray God to help us that we may be able to do so.

Henry Two Bear



(Photo by Harry Ehmann)

BACKYARD TRIM: The sad-faced youth on the kitchen chair meekly bows his head while dad applies the scissors to his dark tresses. Amateur barber is Henry Kishane of the Key Indian reserve at Norquay. Doleful victim is his son, Bill.



THE SPRING OF TEGAKOUITA

By SERENA WARD

Chapter XXV

Winter Hunt

"But please, my good God — please — I am so thirsty. I faint for You!" She had cried almost aloud and started to run when the first lodge of the village came into her view. She was home. She was here! She was in the chapel at the foot of the altar!

But she was not prepared for the honor that was heaped upon her in the form of her admission to the Confraternity of the Holy Family along with the privilege of receiving Holy Communion on Easter Day.

"My dearest Lovely Lady, this is an honor given to only a few of the most fervent of the village. Those who are chosen are looked up to and venerated. Mother, I am not worthy of this, too." Katerie almost ached with the feeling of her unworthiness.

Chapter XXVI

The Three Little Sisters

KATERIE was very fond of her sister-friend Anastasia, and from her she learned much of the past and present of the mission and also the duties of a Christian abiding here. But there was not the close devotion between them that existed between her and Mary Teresa. The two had become so inseparable that they seemed like two branches on one limb. And it was because Mary Teresa, who was robust and older than Katerie, felt that what was all right for her in the way of penance was decidedly not good for Tegakouita, that she worried about her penances.

True, during the summer and autumn following, the two of them performed penances together. Going deep into the woods they often chastised themselves with birch branches, as Katerie had done in private for a long time. But this was not going to excess, she thought, like the time when her zealous friend had put burning coals between her toes. Often she remembered how they had become acquainted outside the unfinished chapel, that day when Tegakouita had turned to her and asked where the women should sit in the new church and Tegakouita had said: "How true it is that this wooden chapel is not what God requires of us most, but rather our souls to make His temple. I know I do not even deserve to sit in this material temple because I have driven God from me so many times —"

Teresa wondered when Katerie had ever done such a thing. She was certain her friend was a saint. And now, a new happiness was given them. They were making a trip together to Montreal.

Tegakouita was big-eyed and awed as she went up the steps of the Hotel Dieu, in St. Paul Street. She was delighted with the whole plateau of Ville Marie, so new and yet so busy with the work of the Lord. There lay the Richelieu, St. Lawrence River, with canoes bobbing and skimming its broad bosom and lining its shore so far from their own mission, and yet so near, and here stretched the Petite Riviere and there were the thoroughfares, St. Paul, Notre Dame, and St. Jacques, all running in the same direction between the Richelieu and the Petite Riviere (later called Craig St.).

"Are they not saints, these Sisters," Katerie whispered watching the gentle faces of the nursing Sisters, as they went about their duties among the patients at the Hotel Dieu. "Teresa, it would be well if we also were to become nuns and nurse these poor people."

"Or perhaps we could be like the Sisters at the convent next door who teach children. I think it would be very nice to be teachers like the Ladies of the Congregation of Notre Dame de Montreal, Katerie."

"We must observe everything and perhaps when we go home Père Cholenec will let us at least live together like these Sisters, and lead a perfect life. I do not think I am the kind who could be a real Sister, Mary Teresa. I have not the, what is called — the vocation. I feel I must be free to devote myself to the good God in my own way. Do you think that is selfish?"

"No, I do not have the desire, either, to be just one of these, but, like you, would prefer to have a small house of our own and lead a good life better than anyone else at the Sault. And when we have returned home we shall see whether our Père will not give us the little island in the river, where we can live this way. But do you like that?"

"Yes," said Tegakouita, gazing after a young nun who was leading a little Indian child away toward the chapel. "Yes, I like that, but shall we not be better off if we also ask Marie at our Mission to also join us? Then we will be a trinity, and a trinity is always like God."

In almost speechless astonishment they looked upon all the good works at the Hotel Dieu, where the work of its founder Mademoiselle Mance (who was dead these past five years) was going forward as she should have wished, with zeal and efficiency and were charmed with the Convent of the Congregation and with the children at her mission on the mountain, with their red skins, who strove to duplicate their white Sisters with not the best success.

"They are always peaceful and kind no matter how hard they work, these Sisters," marveled Katerie and thought long, long thoughts all the way back to the mission at the Sault.

Their friend Marie was enthusiastic about the idea of living like nuns and began to explain that she had been ill once at the Hotel Dieu: "I saw how all was carried out there," she said seriously, "and it will be best for us to dress alike and live together as they do."

With shining, earnest faces the three went down to the river bank where they could see the little island of Heron below the rapids, close to the opposite bank.

"Is that not the right spot to pitch our tent?" Katerie was very happy and her voice rang. "It is green and lovely, that island, and we could be alone, away from prying eyes. And we can set up our cross and our cabin and be at peace with the earth." For days they laid plans and when they thought there was no possible loophole and they had in imagination already become inhabitants of their ideal isle they went to Father Cholenec: "Because we must be obedient and do everything as the Père wishes it done," Katerie decided.

The missionary looked down at the serious face of Tegakouita and wished she were not quite so in earnest about this impossible plan. Perhaps the best thing would be to laugh it off. So he smiled broadly and told her: "Katerie, you and your sisters are too new in the faith to found a religious order. And besides, Heron Island is too far away from our village. You know our young men go continually back and forth from the Sault to Montreal and stop off on the isle frequently. That would not be so good for three ladies alone, child."

"Perhaps you are right, my Father," mourned Katerie, "but we are very disappointed," and the three turned their thoughts to the perfecting of life at home, and Father was most pleased with their progress, especially that of Tegakouita, who was being approached again from a new angle concerning marriage.

Her sister was truly fond of Tegakouita, but their lodge was poor, and another brave to help fill their stomachs and provide for the household would be a great help. She knew that the young squaw had refused marriage back in the settlement at Kahnawake, but a fine hunter in the family appealed to her and she decided to bring about the marriage by hook or by crook. She would be very eloquent and sensible at the same time as all her tribe knew how to be, she planned. And she took her sister aside one day and said: "Dear sister, you know how indebted to our Lord

you and we are for taking us from our wretched country to the Sault. Here you can work out your salvation in peace. And no one is happier for your sake than I." Tegakouita cast her a grateful look. "Thank you, sister. All you say is true and I am happy."

But Anastasia went on. "I am sure of the Katerie, and you can easily prove your gratitude to us for what we have gladly done, though we were really too poor to accept the burden. Katerie, you must make a good marriage and live here with us. This is the life all girls choose, only thus can you avoid the occasion of sorrow familiar to the young. Suppose either of us, your sister or brother should die. Who would provide for you? You would be safe from the evils of body and soul that poverty brings only if you were married. This is what we want for you Katerie. Please think it over."

Tegakouita was dumbfounded. She could not believe her ears. Nor that such words had come from her loved cousin-sister. "But I must be calm and wise," she said to herself as she sat with downcast eyes. "for I gain nothing by hasty speech. She lifted her eyes, pained but calm, to her cousin and promised: "I shall think it over, sister." The leaving the delighted woman congratulating herself on her good luck at the first suggestion, Katerie fled to Père Cholenec and told him: "My Father, this is not for me."

Cholenec looked at her kindly. "You are your own mistress, Katerie. The matter can be settled by you alone but think it over well, because you deserve thought."

"Oh, Father, I can never consent to marriage. I cannot bear even the thought of it."

"But, what about your future, child? Your cousin is right. It is not easy living all alone."

Tegakouita lifted her head a bit proudly: "Father, I can earn all I need. I have always worked long and hard for others. I will be able by myself."

But she did not add that she and Mary Teresa had resolved to consecrate themselves to God alone, she by a vow of virginity, Teresa by her widowhood. She went away then and stood at the foot of her cross and told her Lord all about it and asked the Lovely Lady to protect her. "Mother, you must help me now. I am your little savage turned for you."

But her sister would not let it rest, and when Katerie implored her not to bring up the subject again she cried: "Don't you know you will make yourself a laughing-stock before all men and expose yourself to temptations of the devil?" But Katerie refused to discuss it, saying her mind was made up.

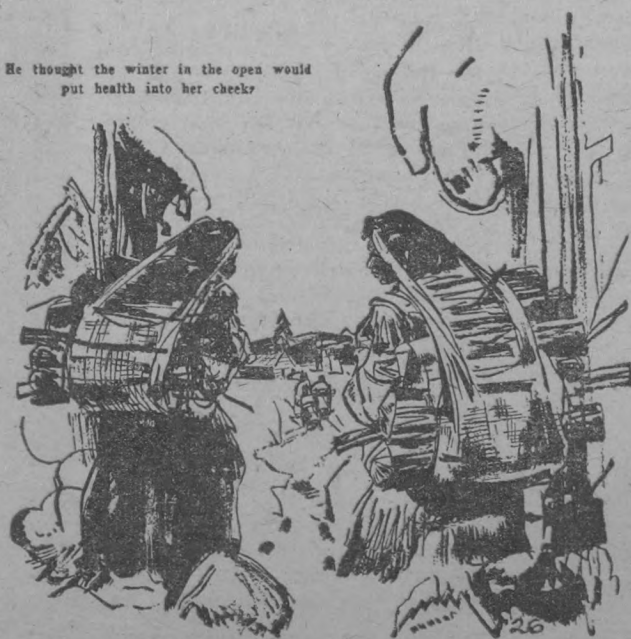
Her sister then went to Anastasia and begged her to plead with the stubborn girl and Anastasia consented, only to be confronted by Katerie's reply: "If you esteem marriage so highly, why don't you marry a second time? I never shall marry, so do not mention it again, Anastasia." Père Cholenec, however, surprised her when she reported to him. He bade her to think it over for three days. Speechless, the little squaw turned away with a gesture of acquiescence. But a few moments later she rushed back to the missionary and accosted him passionately: "I will have no other spouse but Jesus Christ!" she declared, and Father, seeing her mind was made up, irrevocably blessed her, and Tegakouita went away feeling as though she had been just let out of purgatory and entered the outer edge of paradise. Her face shone with peace and once more people turned to stare at her, so radiant did she seem to be. And though Anastasia went to complain to the good confessor he reprimanded her and ordered her to stop harassing such a holy girl and think upon her own good fortune in having her in her very house. "We are blessed and we fight our blessings," he admonished her.

Only then did Anastasia come to her senses and turn to reproaching herself so bitterly that Père Cholenec was compelled to forbid that extremity also.

Never given much peace from problems, he found himself next confronted with the proposition of whether or not Tegakouita should accompany the village braves and women on their winter hunt. Tegakouita was looking thinner and more delicate day by day, and it bothered him. But he thought a winter in the open forest would put health back in her cheeks and the food was better on the hunt than at home. "You had better go along," he said kindly. "We do not want to lose you just yet, to the angels."

"It is true, Father, that the body is better cared for in the forest," she replied, her eyes deep and farsighted, "but there the soul starves and cannot find food. Here in the village my body may grow thin, but my soul will become fat upon the nearness of Jesus."

Too well she remembered last winter when she had consented to go to the hunt.





Chapter XXVII

Burnishing the Cup

KATERI went about her business of life quietly, almost too quietly, these days. She knew her innocence, but the suspicion cast upon her delved to her soul and made her face grave and her heart burn. Sometimes in the night she woke and the fever bursting her brain almost in two, and in the morning she would leave the cabin before the others rose at four o'clock, adjusting a sash about her middle. No one knew she had adopted it as a penance for the souls of her people as well as a torture for herself.

Other women in the village performed such penances, and the men also, and it was not at all customary for Kateri to pass a neighbor woman practically encased in ice, on some of her before-noon walks to the chapel. Some of her neighbors had immersed themselves in the icy water and kissed the Rosary, one had even plunged her baby into the water nearly killing it in her zeal to do penance for her past sins and the sins her child might commit in the future.

Tegakouita did not go into the water. But she began to be overzealous herself, and her frailty was so visible after a time that Mary Teresa, who was scarcely less fanatic, reproached her. "Kateri, you are killing yourself."

But Kateri surprised her. "I begged the Père for these penances, my friend, and he allowed them." But she did not tell Mary Teresa of the spiked girdle.

They were walking to the forest for firewood, and Kateri lagged behind the rest. Mary Teresa was some paces ahead and turned to see what had slowed her friend to such a pace. The snow was very deep. Nearly to their knees, except in the path beaten down by the women who were far ahead. But Kateri was not walking in the path. She was lifting one bare foot out of a drift. "You are killing yourself," Mary Teresa repeated, and immediately unfastened her own leggings and removed them and her shoes.

"Do not let the others see us doing this," Kateri begged her hand toward those ahead.

"Why not? They do these things and will only admire you for it." Mary Teresa was finding the snow bitterly cold and wondered how Tegakouita could endure it in her depleted condition.

"That is the reason. You said it yourself. I do not want to be admired for these little penances.

They are nothing, and are much more pleasing to God if they are known only to Him."

The two girls plodded on, and Mary Teresa, hale and hearty as she was, thought she could not endure it. But she would not be outdone by Catherine. And Catherine seemed to be enjoying it, or at least not minding it, and as usual she was slipping her rosary beads through her fingers.

On the Feast of the Purification she thought she would like to offer up this special ceremony to imitate in some fashion the procession of the day, as a token of her love for the Lady of purity. She had learned to take the discipline, she and Mary Teresa alternating in wielding it upon their bare shoulders. But, somehow, that did not seem good enough for a day like this. And, besides, it was not a new thing. She had done it frequently since Christmas while following the women to work in the woods. On Wednesdays and Saturdays she ate nothing. But that was only a slight gesture of appreciation to the Lord, who had fasted for forty bitter days in the desert. It was such a little thing to do in return. Of course, the women remonstrated with her, especially on the long days when they chopped wood in the forest and carried it home on their backs. But how could she, now that she had come to love suffering, not for her own satisfaction any more, but for the sake of the suffering Christ, how could she eat her fill when He went hungry!

She was reciting the sorrowful mysteries, and she had not watched her steps. They were on a slope going down hill, and the wind had frozen the snow hard after a slight thaw. Kateri's bare feet slipped, and she fell hard on the icy hill, sliding part way down, her rosary clutched tight in her hands. The spikes about her waist bit into her flesh, and she wanted to scream out in her pain. But she had been meditating on the crowning with thorns, the third sorrowful mystery, and the scream froze on her lips as a voice seemed to whisper in her ear: "Behold the Man!"

When Mary Teresa came down to her, she was brushing her shawl, and though there were tears in her eyes she smiled. "The good Mother wanted me to look like a white rose this morning in her honor," she gasped, and sat down on the bank to put on her shoes.

She felt weak and bruised. She had not recovered completely from the scourging she and Mary Teresa had dealt out to each other the previous week in an effort to make a more perfect Confession and worthy Communion. Perhaps she had gone to extremes that night. She limped along behind Mary Teresa remembering how they had been in her cabin discussing penance one night in autumn. "Is there not some way we could especially prepare for this Holy Confession and

Communion?" Kateri wondered, having exhausted her store of ideas for the moment.

Mary Teresa jumped up. "Yes. Let us take turns scourging each other. Really scourging," she had cried with fire in her eyes.

Tegakouita did not wait but jumped up and ran to the cemetery close by and gathered up a bunch of twigs. "Here!" she panted ecstatically, hide them under the mat until the others have all gone to Benediction."

The two girls had watched and waited impatiently until the last shawl had disappeared and for good measure they awaited the first stroke of the church bell to assure them they were completely alone. Then with an uplifted expression Mary Teresa dug out her brush wood and held it out to Kateri. "You scourge me first. Hurry, so we will not be too late for service." She hastily bared her back. But Kateri had already removed her tunic.

"No, me! Me first, Teresa!" It was so unlike Kateri to want to be first about anything that her friend took the branches in a half-daze, and beat the brown shoulders until they were reddened with blood. Then Kateri took her turn. "We must do it often," Kateri had said wielding her branches briskly while Mary Teresa recited the Lord's Prayer and a few Hail Marys.

An they had made a practice of it for the last few weeks. But fearing discovery they had found an empty lodge, owned by a Frenchman at La-Prairie (not far from the mission), and made preparations to come again the next Saturday — and the next.

The method they followed was first to recite an act of faith, which the people usually said in church, and then an act of contrition. Then Kateri knelt and took the discipline. "You do not strike hard enough! Harder, Teresa!" she complained, though Teresa had drawn blood at the third stroke.

When Kateri had beaten Mary Teresa, they recited the Chaplet of the Holy Family, pausing every few prayers to give each other a stroke of the rod, and their tears mingled with their prayers, and then they went in peace and joy to confession.

Kateri's lips curled up at the mere thought though she knew that the blood was flowing under her tunic where the iron spikes had gone into her flesh. She did not know why she did not tell Mary Teresa about the spiked belt. But she knew she would sooner or later find out. Already she was beginning to have qualms of conscience again concerning Kateri's health breaking under her severities.

(To Be Continued)

THE INDIAN MISSIONARY RECORD

Directors: Most Rev. M. Lajeunesse, O.M.I., H. Routhier, O.M.I., Very Rev. P. Scheffer, O.M.I., A. Boucher, O.M.I., O. Fournier, O.M.I.
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Editorial Comment

THE JOYS OF NOT VOTING

Editorial in "The Ensign"

John Crosby, the analytical radio columnist of The New York Herald-Tribune, last year wrote a provocative column on The Joys of Not Listening to Radio. This was quickly followed, of course, by a column on The Joys of Not Looking at Television.

It seems reasonable to suppose, therefore, that among the delights reserved for the only truly native residents of Canada are The Joys of Not Having to Decide for Whom and for What to Vote. It must be great fun every fourth or fifth year to sit in pow-wow and reflect in silence on how pleasant it is Not to Have to Vote to Socialize Tepees, or Not to Decide How Much George Drew Knows About Aviation Engines. It must be equally satisfying to enjoy the special privilege of Not Having to Decide How C. D. Howe Will Achieve Reciprocity with the United States by Trading More with Britain and Less with the U.S.

Not all Canadian Indians, unfortunately, share these great joys with equal appreciation. There are some so encumbered with the impedimenta of what is known as civilization that they want to relinquish voluntarily their exemption from income tax and, thereby, shoulder the white man's burden of voting.

These are obviously among the 25 groups which, Citizenship Minister Walter Harris told Parliament, had indicated they would like to vote. With a more mature sense of civilized delights, 49 groups of Indians had represented to the Indian Act Committee that they did not want to vote.

Secretary of State Gordon Bradley was on the side of adult sophistication during the committee debate on whether the vote should be extended to Indians on reservations. Such Indians, he pointed out, were exempt from taxation by statute and, since democracy has always claimed there should be no taxation without representation, it followed that there should be no representation without taxation.

With a fine regard for the limits of logic, Mr. Bradley left it to Mr. Harris to explain how it was that the government proposed to extend the franchise to 5,000 Eskimos. With a straight face, Mr. Harris said the Eskimos were not exempt from taxation by statute. Logic did not hound Mr. Harris into adding that the Eskimos are exempt de frigido facto.

Of course, there are always spoilsports like George Drew and M. J. Coldwell who persist in feeling a sense of shame that the invaders have not yet recognized the human dignity of those they vanquished and looted 350 years ago. "We are asking the Indians on the reserve," Mr. Drew said, "to pay for the right to vote."

In the same solemn vein, Mr. Coldwell believed the people of Canada, no matter what their color, race or creed, should have the right to vote.

Perhaps we usurpers have too recently come to this continent to recognize the true delights of political freedom—freedom from politics.

STRANGE BUT TRUE



Beatification Cause of HERR FRIEDENHOFEN, who was a STREET-SWEEPER IN GERMANY,

IS ONE OF 700 "CAUSES" BEING CONSIDERED BY THE CONGREGATION OF RITES IN ROME.



NORWICH CATHEDRAL, ENGLAND, is decorated by 300 ROOF BOSSES

which tell the entire BIBLE STORY!



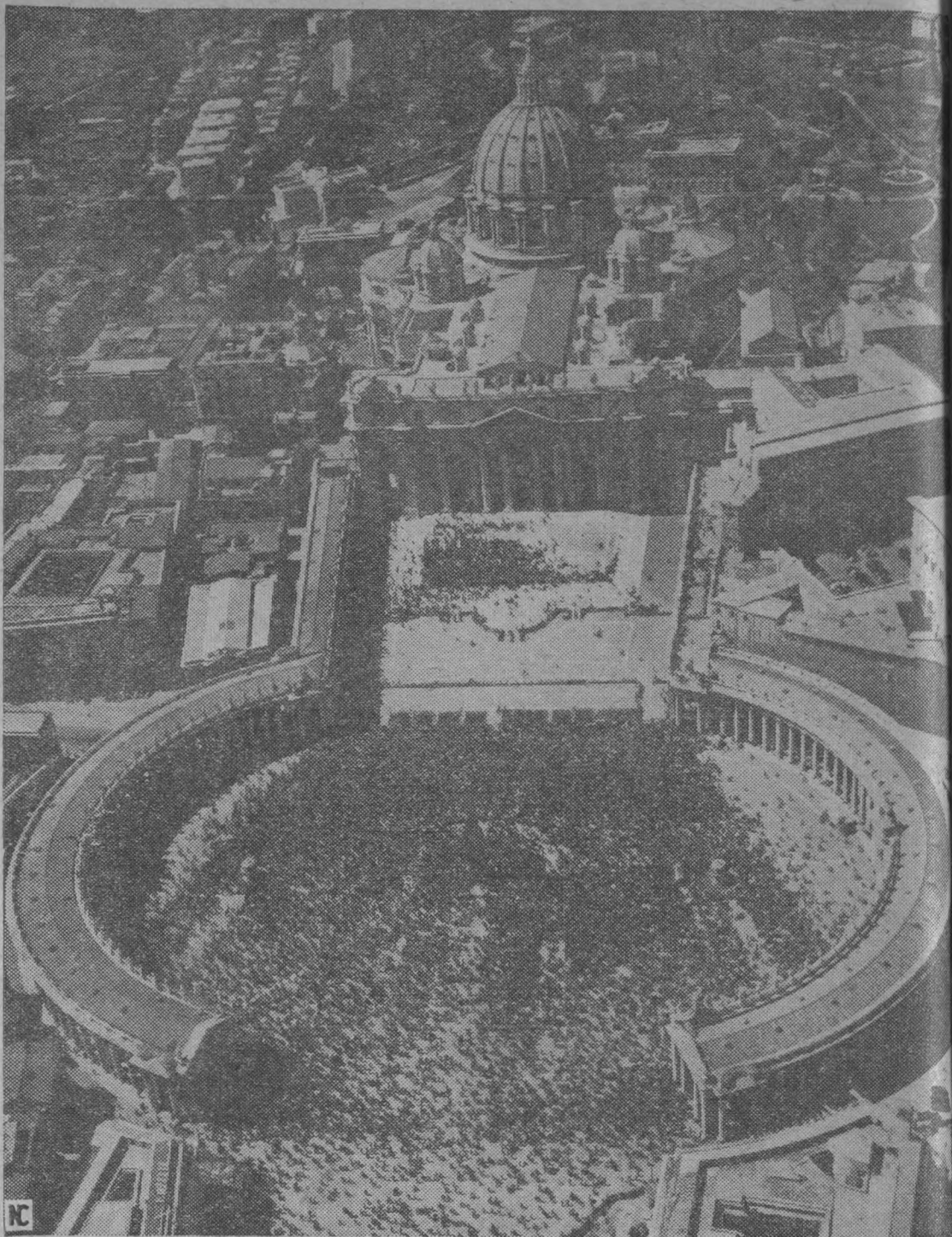
A 13th CENTURY ROMAN INN, THE ALBERGO DELL'ORSO, STILL FULFILLS ITS ORIGINAL PURPOSE AS A SHELTER TO TRAVELERS.



Under Canon Law the earliest age at which a BISHOP can be CONSECRATED is 30, after at least 5 YEARS as a priest.

BISHOP GUILDFORD YOUNG recently consecrated in AUSTRALIA is 31.

AS PILGRIMS GATHER TO HEAR HOLY FATHER



This striking airview of St. Peter's Basilica and St. Peter's Square, taken during Holy Year ceremonies, shows what happens on a day when the Pope is expected to appear on the balcony to give his blessing to the faithful. The crowds are shown beginning to flow into the Square from all directions beginning in early morning. This picture was taken three hours before the expected appearance of the Holy Father. (NC Photos)

Ermineskin Indian School Wins Numerous Prizes at Alberta Fairs

An important Indian School under the direction of the Oblate Fathers has been established on the Hobbema (Alberta) Indian Reserve for over fifty years.

At the invitation of Father Albert Lacombe, the great and zealous Missionary of the Western Prairies, the Sisters of the Assumption assumed the charge of educating the Indian children. Arriving at Hobbema in 1894 the Sisters have with constant devotedness and remarkable ability completed the education of several generations of children entrusted to their care.

An extensive programme of educational activities has been carried on for the benefit of the students. It comprises academic studies for grades 1 to 8, related to the program of elementary schools of Alberta; vocational training: household economics—theory and practice—for the girls; farming and mechanics for the boys.

An important phase of education deals with the preparation of good and useful citizens for our Canadian country. A sound moral training programme based on the principles of the Catholic Philosophy of education, aims to instill in the students high Christian ideals, the key to real human happiness.

Every year, during the periods set aside for vocational training, in the Arts and Crafts classes, students of the Ermineskin Indian School prepare a great variety of exhibits for the Provincial Fairs at Calgary and Edmonton.

Their work has always been commended for its creativeness,

and originality; the students have been awarded, each year, a great number of prizes.

Calgary Fair

This year, at Calgary, the pupils of Hobbema received the following prizes:

43 First Prizes, totalling \$65.00,
 62 Second Prizes, totalling \$54.25,
 56 Third Prizes, totalling \$29.50,
 a total of 161 prizes, amounting to \$148.75.

Edmonton Fair

At Edmonton, they received:
 42 First Prizes, amounting to \$58.50, 55 Second Prizes, amounting to \$47.50, 53 Third Prizes, amounting to \$28.50, a total of 150 prizes amounting to \$134.50.

Both the staff and pupils of the Ermineskin Indian School at Hobbema deserve our highest congratulations for these splendid results: the staff—Fathers and Sisters—for the masterful way in which they carried their program, the pupils for their wonderful cooperation to the efforts of their teachers.

Carry on, Hobbema!

Religious Broadcast in Cree

EDMONTON — From Radio Station CHFA in Edmonton the Oblate Fathers have been directing a half-hour Religious program in the Cree language. The program starts with a hymn followed by a short instruction in Cree delivered by one of the missionaries, another hymn, then a few religious news items and answers to questions sent in by listeners and concludes with a final hymn in Cree.

The pupils and Fathers of the Ermineskin Indian School at Hobbema, Alta., and of the Blue Quill School at St. Paul, Alta., have already been heard over the air waves and it is expected that several other Schools will also have their programs in the near future.

The program, at first heard at three p.m., is now on the air at two thirty p.m. every Sunday. Comments from listeners will be welcome indeed. Send all communications to Rev. E. Rheame, O.M.I., Charles Cammell Hospital, Edmonton, Alta.

M. D. APPOINTED

OTTAWA, Aug. 29—As part of a program to provide better health services for Indians, a dentist, Dr. C. H. Carley of Lloydminster, Sask., has been appointed to work among the Indians of Alberta.

WIN CUP

The Rainy Lake Indians have won the Cup against the Town of Fort Frances in Baseball tournament. They have fought against the following teams: Mandos Brockies, West End, J. A. Mathieu Wolves. This team was their strongest competitor.